1. Ar-Rahman
(The Most Compassionate)

"When a servant transgresses, Allah spreads His mercy for him so that he may repent. If he says, 'I have sinned, my Lord,' Allah says, 'My servant knows that he has a Lord who forgives sins and punishes for them. I have forgiven My servant.'"

- Rabia al-Adawiyya (8th century Sufi saint)
Source: Attar's "Memorial of the Saints"

This Beautiful Name of Allah is very effective In removing hard-heartedness and unmindfulness if recited 100 times after every Salaah. - Al Hisnul Hasin

2. Ar-Raheem (The Most Merciful)

"The mercy of Allah toward His creation is more than a mother's toward her child."

- Abu Hamid al-Ghazali (1058-1111 CE)
Source: "The Revival of Religious Sciences" (Ihya Ulum al-Din)

If recited daily after every Salaah 100 times, the reciter will be safeguarded against all calamities and the entire creation of Allah will show compassion towards him. - Al Hisnul Hasin

BI'ISMIHI TA'AALA

Asmaa ul Husna

—

The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

AR-RAHMAAN ﷻ, AR-RAHEEM ﷻ (THE MOST MERCIFUL ﷻ), (THE MOST COMPASSIONATE ﷻ)

Both these names are derived from the word *rahmah* (mercy). Generally both these names can be translated as the Most Merciful. However since every word in the Quran Hakeem has a different meaning, the learned scholars have mentioned differences between them, by which the vastness of Allah ﷻ's mercy comes to light, and the realization of His compassion penetrates the heart.

1.) Abdullah ibn Mubaarak ﷺ states,

اَلرَّحْمٰنُ هوَ الَّذِيْ إِذَا سُئِلَ اَعْطٰى وَالرَّحِيْمُ إِذَا لَمْ يُسْاَلْ غَضِب

Ar-Rahmaan ﷻ is that Being who, when asked, gives,
and Ar-Raheem ﷻ is that Being who, when not asked, becomes angry.

A compassionate teacher does not like his student to run around for guidance, and is restless to provide guidance for him. A mother does not like her children to run to others for their needs. In a like manner, Allaah ﷻ - who is more compassionate than seventy mothers with His servants – cannot bear to see His creation running around restlessly to the creation, stretching his hands before them for his needs. Rasulullaah ﷺ:

إِنَّهُ مَنْ لَمْ يَسْأَلِ اللَّهَ يَغْضَبْ عَلَيْهِ

The one who does not place his needs before Allaah ﷻ,He ﷻ becomes angry with him. (Tirmidhi)

2.) Another difference in Ar-Rahmaan and Ar-Raheem has been mentioned: Ar-Rahmaan refers to that Being whose mercy is extensive. This means that the benefit of this mercy reaches one and all. Ar-Raheem refers to that Being whose mercy is intensive. This means that it is complete and perfect. In this world, Allaah ﷻ's mercy is poured onto every person, whether believer or disbeliever, in the form of all worldly

bounties. In the hereafter, the disbelievers will be deprived of mercy, and the believers will receive every type of mercy to the fullest extent. In every bounty they receive, there will not be a slightest portion of difficulty.

The general mercy is enjoyed by believers and disbelievers in this world. At every moment in time, all benefit from the divine showers of grace. However the perfect and complete mercy will be manifest on only the believers in the Hereafter, where they will be drowned in the oceans of comfort and enjoyments forever and saved from every type of worry, sorrow, complications and distress.

A true Muslim does not become distressed on seeing the outward happiness, wealth and material easiness enjoyed by the disbelievers. He is ever hopeful of the perfect and everlasting bounties of Allaah ﷻ which are being prepared for him in Jannah.

Differences between Allaah's mercy and man's mercy:
a.) Whatever mercy is in man's heart has been created by Allaah ﷻ. This shows that Allaah ﷻ's mercy is perfect, compared to man's.
b.) Man's mercy is due to some benefit; either removing some pain which he feels in his heart or gaining something in this world or in the hereafter; whereas Allaah ﷻ's mercy is not due to attaining some benefit. He ﷻ is an embodiment of generosity.
c.) Whatever good man does to another is by means of those items which Allaah ﷻ has granted man. Thus, the True Benefactor is only Allaah ﷻ.
d.) When man does good, there is a decrease outwardly in his wealth or treasures. For this reason, an opposing thought is created in the heart not to spend, causing one to spend less or not spend. Allaah ﷻ's treasures are limitless, so there is no limit to His kindness.
e.) Man's mercy is limited whereas the mercy of Allaah ﷻ is unlimited and infinite. Rasulullallah ﷺ mentioned that Allaah ﷻ has 100 portions

of mercy. From amongst these, one portion of mercy has descended on jinn, humans, animals, and insects. Due to this one portion of mercy and softness to one another, wild animals show affection to their young ones. Allaah ﷻ has kept 99 portions for the Day of Judgement by means of which He will shower His mercy on His servants. In one narration it is mentioned that on the day of Qiyaamah, Allaah ﷻ will join this worldly mercy to the other 99 mercies, thus making it complete. (Then He ﷻ will shower mercies on His servants with all 100 portions of mercy). (Muslim) (This example is merely to make man understand the great mercy of Allaah ﷻ. His mercy is far greater.)

An imprisoned women was searching for her child while the other prisoners were being presented to Rasulullaah ﷺ. When she found her child, then due to her intense love, she held her child to her bosom and began feeding it milk. Nabi ﷺ asked, "Do you think that this women will ever throw her child into a fire?" We said, "No, by Allaah! She will never throw it!" Rasulullaah ﷺ then said,

لَلَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا

Allaah ﷻ is more merciful to His servants in comparison to this mother with her child. (Bukhari, Muslim)